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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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WE have been taught to believe. But, belief is not knowledge. We have been taught to believe in a formula, but a formula is not knowledge. So we have gone astray in every direction and made of this life a terror to ourselves. We are afraid of death, of disaster; we are always buttressing ourselves with some sort of guard in this or that direction. We have to know what we are, and to think and live in the light of our own real natures. Then we shall know the truth within ourselves. Far from taking us away from our families, our duties, our business, or our citizenship, this knowledge will make us better citizens, better husbands, better fathers, better patriots, if you will, than ever we were before—patriots of not just one country, but of all.

—R. C.

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A U M

The wise, relying on necessity, should not give up free personal effort, for even necessity works through freedom. —*Yogavasishta*

THEOSOPHY

Vol. XXXVIII **September, 1950** **No. 11**

WHAT CAN BE DONE?

THE troubles of a village and the wars of a world have this much in common: they usually oppress both participants and spectators with a feeling of futility. Thoreau, who thought that "most men lead lives of quiet desperation," would today observe a change: desperation may still be the prevalent note, but it is now *unquiet*. The thoughtful man is plagued by the feeling that something should be done, but is thoroughly uncertain that there is anything to do. The most that one person can accomplish seems hardly worth attempting, so hopeless is the immediate prospect of alleviating the general and tremendous disasters toward which the human race is apparently tending.

Since the ideas of Karma and Reincarnation are proposed as necessary to an understanding—and an improvement—of human conditions, it is imperative that the theosophist attempt to discover the bearing of these doctrines on each situation, but especially on the most difficult human events.

To begin with, few will argue the proposition that great difficulties are of long preparation, and that originally, as Emerson said of revolutions, they were "once a thought in one man's mind." But the corollary postulate is somehow less valid. It is a truism to say that new "first impulses" can always be made, and that the Golden Age in which, as the theosophical teaching goes, all humanity took part—a cycle of truth, goodness, and beauty in all departments of society and for each individual—that this Golden age is a matter of affinity, and not entirely a question of years and racial

cycles. A truism, however, is a *variable* truth, despite the contradiction in terms. When its application is not under consideration, it is a fine saying, but in time of stress and urgency, the truism is "only" a fine saying. However logical may be the view that every event, of no matter what magnitude, had a small beginning, we do not in practice admit the converse: that small beginnings are the only way to start toward great goals.

More is involved in such inconsistency than bad logic. How shall we understand the curious inertia which bears down upon the human will and imagination—an inertia apparently generated by the disaster itself? Shall we think that the pervading passivity which steals insensibly over large masses of potential "victims" is a nefarious influence originating with devils and demons? If so, the situation is completely out of our control. If, on the contrary, we assume man to be the cause of any effect that reaches him, we may look upon the general influence accompanying an event as the re-expression of precisely the attitude—held by thousands and thousands, or millions, of people over a considerable period of time —which gradually accumulated in a social explosion, and at last reverberates upon all those who had a part in its formation. There is no question which view is the more dignified from a human standpoint, and the more conducive to future effort.

If man is responsible for all human events—and what other kind is there?—his power is obviously tremendous. But since the ordinary man operates with minor force, compared to the force of circumstances, it should be clear that the energy required to build up overwhelming social pressure is not derived from the activities he consciously chooses, and specifically intends, to engage in. All the rest of his life-pattern needs to be examined to find where and in what way he is using power, expending force, creating effects. What, for example, is he causing to happen while he is "doing nothing"? What is the final end of "idle" thoughts, and where the reservoir of unfulfilled intentions? Even the raising of an eyebrow is found to set in motion a chain of complicated physiological reactions which raise the body temperature to a minute extent. Are we to assume that "lifting the eyebrows," metaphorically, can be done without a corresponding use of the energies of thought and feeling? And if used, that energy must be fastened somewhere, so to speak,

collected and preserved until, in the cycle of action and reaction, it returns to its point of origin.

Tracing the course of every motion of consciousness is impossible for any but the perfected man, yet the value of the procedure is immediately discernible, when we realize that the perfected man is also the only being able to survey the cycles of history without mystification, dismay, or resentment. If man would have the art of detachment, he must first acquire the science of detachment. If the unimpedable momentum of thought, will, and feeling —each active and all coordinated upon purposes independent of time, space, and conditions—is desirable, the preliminary steps toward such a balance and strength must also be desired, and *taken.* Perfected beings look on, it is said, with "helpless pity for the men of karmic sorrow." They are helpless, for the karma is not theirs to alter, endure, or suffer. But men themselves are *not* helpless—theirs is the power and the responsibility, theirs is the knowledge to gain that they may have the wisdom to act.

The philosophy of Theosophy is a gospel of perfection, but only because perfection is eminently necessary and absolutely achievable. Karma and Reincarnation are doctrines which turn the mind inward upon its history and teach it to read the future in those functions, attitudes, and habits that now absorb its power of concentration. This is not because the outer world is to be ignored, but because it is merely a reflection, and will change only after the inner and causal world has been re-designed. Perfection is possible, and the re-direction of concentration is practical: if karmic sorrow does not teach us this, we have not learned anything. By the same token, when human perfectibility is accepted as a principle, when Karma and Reincarnation become truths instead of truisms, there is no limit to *what can be done.*

Our national duties, if strictly performed, serve to purify our fifth lower principle of its dross and to establish and develop the better part of it, while the performance of our duty to Humanity, or the *realization of universal tolerance and mercy,* purifies the lower (human) stuff in the fifth higher principle and makes it divine.

—WILLIAM Q. JUDGE

THE STREAM OF THOUGHT AND QUERIES

I HAVE watched the stream of thought, the battalions of questions pouring along the channels that reach out from *The Path*, and am asked to put a few on these pages with some answers.

What is Resignation?

"In what way are we to understand this word, as it is used, for instance, on page 35 of May Path? *If it is used in a special sense, that should be made clear."*

This word was not used in a special sense. Theosophists should strive not to strain speech or specially allot terms. The English language has quite enough words to meet most of our present wants. The intention was to give the deepest meaning possible to the term. *Resignation* was used in the sense of a total mental resignation, not a mere appearance or pretence. We must do as commanded by Krishna, resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step; as the author in the May *Path* said, it is the one seldom thought of by students.

Is Karma Only Punishment?

Karma is action. The law of Karma operates to bring about rewards as well as punishment. The man who is now enjoying a life of ease and wealth has obtained it through Karma; the sage who has attained to great knowledge and power reached them through Karma; the disciple drinking the bitter drops from the cup of failure mixed the draught himself through Karma; Buddha's great disciple Magallana—greater than any other—was suddenly

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Note.—This article was first printed by William Q. Judge in the *Path* for August, 1889.—Eds. Theosophy.

killed, apparently in the height of his usefulness, by robbers: it was Karma; the happy mother seeing all her children respected and virtuous dies the favorite of Karma, while her miserable sister living a life of shame in the same city curses God by her life because she knows not that it is Karma. The world itself rolls on in its orbit, carried further and further with the sun in his greater orbit, and grows old through the cycles, changes its appearance, and comes under laws and states of matter undreamed of by us: it is the Karma of the world; soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where now are summer scenes,—the Karma of the world and its inhabitants.

How then shall Karma be applied only to reward or punishment, when its sweep is so vast, its power so tremendous?

Pictures and Symbols in the Astral Light

"I have seen pictures and symbols of wonderful beauty in the Astral Light. A beautiful face surrounded with light . . . a head with wings which soon seemed to sink into my brain. Were these seen through the action of manas and buddhi?"

I do not think so. These beautiful things belong to a lower plane and are seen by several senses and departments of senses. Many different causes might have produced them. Today you might see the face of a woman or a child whom you will not meet for the next ten years and have never yet seen; or a long-forgotten and slightly-noticed object in the past of the present life may be suddenly opened to clairvoyant sight; again, there may be deeply laid in your nature mental deposits from long past lives, and these may tinge your visions. I cannot answer individual cases; such is the work of a vulgar fortune teller. Each one must with patience study his own experience through many years, carefully noting and verifying and eliminating as time goes on. Each person who has clairvoyance has his or her own special phase—and there are millions of phases; hence five separate clairvoyants may see five different pictures or symbols, all produced by one and the same cause; or four of them may see four different pictures while the fifth sees the result of a combination of his own with the other four phases.

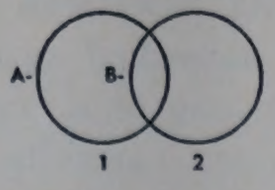
HOW DID THE SYMBOLS GET INTO THE ASTRAL LIGHT?

The world is so old that man's acts and thoughts for many millions of years have stamped the Astral Light full of pictures. But the Astral Light itself has cycles, tides, and changes, so those must be allowed for; it is useless to try to explain this, but in the changing of the cycles the symbols sometimes are mixed and interblended. When a class of elementals is fully developed and ready to run its appointed course from the beginning of an Age, there is a symbol for it that can be used until the complete decadence or extinction of that class, but at the change of certain cycles the symbol ceases to have power because that to which it once applied has altered and we know not the new symbol. You ask to know more about these symbols? It is not useful or necessary.

ABOUT THE CYCLES

"I have heard and read much about cycles and their changes. I believe in cyclic law, and in the greater and lesser cycles, although I know them not. But are the cycles definite in limit, or are they shadowy?"

Much that has been said on this subject is vague except as regards the number of years included in certain cycles. The lunar cycle and some others are known, but it is well to clear up some of the shadows. Many persons think of one cycle beginning, say today, just as another has ended. This, however, is not correct, for the cycles overlap each other, and before one has really closed another has begun. The best way to understand it is to draw two circles intersecting each other thus:

Now No. 1 

is ending with No. 2

Call the beginning of No. 2 at B, and it is seen that it had its inception while No. 1 was finishing. The real point of ending for one and commencement for the other is probably at a point found by drawing a line through where the circles touch at top and bottom, and let the spaces on either side of that line be called the dawn and twilight.

Then, again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles; there are others of higher and more spiritual nature very difficult to trace and comprehend. It may be partially understood by any one who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students.

The ancient Egyptian civilization illustrates the power of one of the greater cycles long since run down. That brilliant civilization rolled on through a vast stretch of years with no appearance of diminishing glory, but gradually the change took place.

We can imagine the hopeless and frantic efforts of her sages to counteract the decay. But they were powerless, and Egypt gradually sank to the place where we find her blazing in the records so far discovered and yet then in her decline; and at last all that remains are sand heaps and degraded ignorant Copts.

But the sweep of that mighty cycle merely moved on to other spheres, and when Earth again meets the same impulse the old civilization will return, the old force revive within a better body.

To me the cyclic laws are full of hope and eminently just.

"Through Many Conflicts . . ."

A solitary pearl is soon outshone in the midst of a heap of false diamonds, when there's no jeweler to point out its worth. The pathway through earth-life leads through many conflicts and trials, but he who does naught to conquer them can expect no triumph.

—"Teachings of the Master"

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

SEVERAL passages in Chapter Five serve as interesting illustrations of the way in which the teachings of Krishna throughout the *Gita* yield an esoteric significance often at variance with their apparent, exoteric connotation. For thousands of years, men have discovered, by reflection on the psychological structure of the *Gita,* that what appears to be said is different from what is really meant. And this is often less due to any deliberately "mystical" construction than to the special meanings men have come to associate with familiar words and phrases. Do not all of us tend, at first inspection, to translate everything in terms of the symbols and associations peculiar to our own conditioning?

A chapter entitled "Devotion by Means of Renunciation of Action" certainly seems to imply the desirability of the soul's separating itself from the world of the senses. In the concluding portion, for instance, Krishna states that "enjoyments which arise through contact of the senses with external objects are wombs of pain, since they have a beginning and an end." Further, "monasticism" is apparently recommended when Krishna praises the wisdom of the sage who "doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant." But here we must remember, again, that one of the distinguishing characteristics of Krishna's teaching is the absence of moralistic preachments. While we, by cultural habit, identify strivings to find release from a "tyranny of the senses" with our worry about the problem of good and evil, Krishna's terms may not fit ours—he is not speaking a moralistic language. The terms used in Chapter Five, for example, might well be subjected to *literal* scrutiny—not assumed to be familiar generalities on "morality." Consider the sentence already quoted: What Krishna has actually said implies only that enjoyments which *arise* through the contact of the senses with external objects "are wombs of pain." This does not mean that the senses are to be *destroyed,* nor that enjoyment flowing through the appropriate sensory channels is unreal or to be shunned. But *one* species of enjoyment "arises" from the contact of the senses with external objects, even though, in this

day of evolution, the species is overcrowded. A course of action *may* be initiated by a higher aspiration of the inner man, and the impulsion of an assimilated idealism can produce enjoyments which are not "wombs of pain." Krishna is saying, then, that all enjoyment is illusory unless originating in Buddhi-Manas, and thus having a thread of meaning or purpose which enables the experience to live, transformed, in a world of ever higher and wider meanings.

The aspirant to occult wisdom is required to recognize that pain and pleasure are never more than emotional states, and that all experience of a psychic or emotional nature must be translated into terms of purpose. It is, however, only those possessed of "the subtle sight" who are able to discern that all the foregoing is implicit when Krishna asserts that the "Sankhya and the Yoga" doctrines are identical. The goal is freedom from delusion—not cessation of life—to be obtained by living *in this world,* while holding a state of equal-mindedness towards experience; experience, whether pleasant or unpleasant, is of itself always something less than meaning or purpose. The "Lord within" creates purpose when he marshals the strength of his highest powers, and the man who "can resist the impulsion arising from desire and anger" uses the vital energies of his nature as fuel, not for the "lower" or less significant "fires," but for greater and brighter ones.

When Krishna speaks of the illuminated sage seeing all creatures as alike in their imperishable natures, he means that such a wise one entirely dispenses with classifications of good and evil. He sees, in *all,* the Indwelling Spirit—and, perhaps, translated into the terms of intercourse between beings, he perceives wherein the evolutionary "good" of all persons and ideas resides. And because everything must represent one of two conditions—either growing or retarded intelligence—with the dividing line constantly shifting according to the aspirations of each individual being, he makes *no* moral pronouncements.

"The truth is obscured by that which is not true, and therefore all creatures are led astray." When ignorance is dispersed, the devotee lives in an expanded universe; his "asylum" becomes ever more the self of all. He is not isolated, however—rather, he can identify himself in understanding with anything or anyone. In setting out

on this path it is most necessary for the devotee to recognize that the things men call "good" are *not* good, *in themselves,* and that the things men call "evil" are not evil *in themselves;* that he who sees good where there is no good, and he who sees evil where there is no evil, are both alike deceived, for the Supreme Spirit resides in neither of these appearances. And the Lord within, the center of spiritual perception, knows that there are evolutionary meanings and purposes which are not "brief and changeable" in the manifested world.

For those who find it most natural to follow the path of religiously-ordained strictures in attaining discipline, the meaning of the *Gita's* Chapter Five can be the obvious one. But for those who pursue studies still further—who are perhaps candidates for the goal of "high indifference to those doctrines which are taught or yet to be taught," another meaning emerges—one at variance with all the foreshortened views holding the *absolute* aim of life to be in "renunciation." We are to renounce, indeed, the inadequate and unworthy objectives of our action. Yet this is for attaining the vision which brings us close to all who live. "Assimilation with the Supreme Spirit is on *both sides of death* for those of thoughts restrained; and who are acquainted with the 'true self'." [Italics ours.]

There is another way, also, by which we can approach a study of "Renunciation." In the writings of H. P. Blavatsky and of Mr. Judge we sometimes encounter statements to the effect that suffering has great value as a teacher. But if the Theosophical aim were simply to escape the turbulence of an unsettling physical world, such statements would never occur. Instead, we might logically expect to find advice akin to that supplied by Mary Baker Eddy to her disciples: refuse to admit suffering, and when you no longer worry yourselves over the things men *call* suffering, you will have escaped. What H.P.B. and W.Q.J. say, in effect, is: "Think and ponder over that which upsets or nearly crushes you. The worst catastrophe can be a gateway to that variety of wisdom which will finally encourage intelligent action."

Some extremely interesting discussion invariably accompanies the statement that "Theosophy is the philosophy of those who suffer," or that, as H.P.B. writes in the *Key to Theosophy,* "it is only

through the latter [suffering] that we can learn. Joys and pleasures teach us nothing; they are evanescent, and can only bring in the long run satiety." Much depends upon the interpretation of such statements, for it is clear that Theosophy may not legitimately be identified with the worship of pain and suffering *per se.* In *The Bhagavad-Gita* Krishna discourses on the necessity for transcending all the opposites, including those of pleasure and pain. Certainly the fundamentals of Theosophic philosophy make it impossible to give priority and premium value to any emotional state. Suffering and happiness must be considered as *equal,* in any abstract, ultimate sense.

It is apparent that H.P.B. is speaking of those joys and pleasures unduly relished as such and made ends in themselves, for this is the implication of a context incorporating the word "satiety." Yet enjoyment of life in its broadest sense could mean nothing more than a full appreciation of its inexhaustible opportunities. H.P.B. herself, despite her physical difficulties and those tribulations associated with her betrayal by fellow theosophists, was certainly one who appreciated rather than bemoaned the striking elements of any situation she encountered. Nor is the picture we get of Buddha, Krishna, or Christ one of men preoccupied with "suffering." It would truly be more accurate to say that they were happy men. Perhaps the distinction is that they were never made "happy" by any one particular *thing,* but rather lived in the harmony of a sense of proportion—which is something different from being devoted to the attainment of "joys and pleasures."

There are no ultimate, philosophical reasons for placing a premium on "suffering," any more than on "renunciation." Only, in this particular stage of evolution, it is next to impossible for men to learn as much from a transition through intense enjoyment as from a transition through intense suffering. We need very little prompting to discover a way to leave some particular sort of suffering behind—but nothing save the philosophy of a Buddha is sufficient to pry us loose from any familiar "enjoyment." If we could leave suffering and enjoyment the moment these states achieved their purposes, never lingering, but always pressing on, we would then, and only then, perhaps, be "men of mind complete."

EXTENSIONS OF EVIDENCE

Radio Astronomy and Sun-Spots

A NEW branch of astronomy has come into existence since World War II. It has been named radio astronomy. The invention of radar has been accompanied by many improvements in the sensitivity and directivity of radio transmitters and receivers. Sir Harold Spencer Jones (British Astronomer Royal) reviews these developments in a London *Times* "Review of Science" (April). He mentions that in February, 1942—

> during the passage of a particularly large sunspot across the Sun's disk, severe interference with army radar equipment, operating on wave-lengths of from four to six metres, was caused by the very high level of noise in the receivers. The bearing of the source of interference was in all cases within a few degrees of the Sun, pointing to electromagnetic radiation of high intensity which was probably associated with the large sunspot. The high sunspot activity in succeeding years has provided favourable opportunities for the study of this radiation. It has been found that there is a close correlation between the mean level of solar radio noise and the total sunspot area.

This "electromagnetic radiation of high intensity" is referred to in an occult commentary quoted in *The Secret Doctrine*:

> The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . .(I, 541).

H. P. Blavatsky also remarks that sunspots are "*due to the contraction* of the Solar HEART," and that, if the human heart could be made luminous "and the living and throbbing organ be made visible . . . then every one would see the Sunspot phenomenon re-

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NOTE.— H. P. Blavatsky took pains to extend the "theosophical view" as far into the literature, the culture, the science, and the scholarship of the time as impartial investigations in the various fields would permit. Students of Theosophy are therefore on the lookout for other corroborative testimony on the philosophy, as new avenues of thought open up among modern thinkers. "Extensions of Evidence" aims to scan common grounds whereon the theosophist may meet the mind of the race. The series began in the January, 1950, issue.

peated every second—due to its contraction and the rushing of the blood" (*S.D.* I, 541-2).

Among the problems being clarified by radio astronomy is the detection of electromagnetic radiation from distant sources in the Galaxy, and in the field of meteoric observation. ("The dense trail of electrons left by the flight of a meteor through the earth's atmosphere gives a strong but short-lived radar reflection," writes the Astronomer Royal.) But, notwithstanding the special interest in these newer methods, the older branches of astronomy are also yielding items of interest:

> Investigations at Greenwich have recently established conclusively that there is an annual variation in the length of the day. Relative to uniform time, the Earth gets slow in the spring and fast in the autumn by between 60 and 70 milliseconds. The extreme variation in the length of the day in the course of a year is about two and a half milliseconds. It is known that over a period of years there are larger variations; the length of the day may change by several milliseconds. Whether such changes in the Earth's rotation occur rather suddenly or whether they are the integrated effect of numerous erratic small changes is not known.

Further, the Earth's poles are admitted to have their own relativity. Mr. Judge has summed up the esoteric doctrine on this point: "At the intersection of the great cycles dynamic effects follow and alter the surface of the planet by reason of the shifting of the poles of the globe or other convulsion" *(The Ocean of Theosophy)*. Similarly, although we speak of the Earth having its two fixed points in the North and South poles, H. P. Blavatsky (with Einsteinian anticipation!) points out that "both East and West are variable relatively to our own position on the Earth's surface, and in consequence of its rotation from West to East" (*S.D.* I, 605). And now Sir Harold Spencer Jones emphasizes that variations in the rate of the Earth's rotation have become of practical importance, and that, in this connection, an important factor is the irregular manner in which the Earth's poles "wander around a mean position, within a radius of about 30 ft."

Obviously, the astronomical unit of time, the mean solar second, needs to be thought of as invariable if it is to possess the fundamental importance it is expected to have in all the physical sciences. For

this reason, and because time is determined by observation of stars across the meridian, astronomy pays due regard to the displacement of the meridian caused by a movement of the pole at right angles to it. We here enter upon the deeper question of time determination generally. In occult teaching, time "does not exist where no consciousness exists in which the illusion can be produced" (*S.D.* I, 37). In other words, the unit of time is constant only under the same conditions of consciousness, and, as our ideas on duration and time "are all derived from our sensations according to the laws of Association" (*S.D.* I, 43), it seems evident that astronomers will require something more than a perfect clock if they are to compute the motions of the celestial bodies on any assumption of invariability. Metaphysics will have to be added to physical astronomy if the science is to possess a living soul.

This being granted, astronomy will be seen to be more than a secular science, just as the Zodiac is a mystery to all but the initiated. Fundamental to its comprehension is the septenary nature of man and the universe. "The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles which define the limits of *human* consciousness" (T. Subba Row, quoted in *S.D.* II, 636). If the interstellar dust clouds obscuring the distant regions towards the galactic centre should prove to be truly transparent to radio waves, the ionized hydrogen which is suspected to originate "galactic radio noise" may be found to possess more significance than its purely physical attributes. And (to enter a wider field) by relating what is known of astronomical cycles to the rise and fall of peoples and nations, future astronomers may understand the importance of this prophecy of H. P. Blavatsky:

> Every sidereal year the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator rounds through the Zodiacal constellations. Now, as every astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still 2½ degrees to run before the end of the Sidereal year; which gives humanity in general, and our civilized races in *particular*, a reprieve of about 16,000 years (*S.D.* II, 331).

THEOSOPHICAL PRIMARIES

III

EACH one of us stands in the midst of a great and silent evolution. Each one of us sees many expressions of different beings—those of the same grade as ourselves and beings of grades below us. We find relations with other elements, the power of which we do not see, the source of which we do not grasp, yet the effects of which we feel. On every hand we are getting effects from different beings of different grades, each one receiving those effects differently. The beings below us in forms of the mineral, vegetable, and animal world are all working, just as we are working, toward a greater and greater realization of the whole. Sparks of the One Spirit, of the One Consciousness, they have begun their little lives in forms, or bodies, by which they may contact others. As they have need for better and better instruments, need for further and further contact, they evolve, from within, a better instrument. Such is the whole course of evolution—always from within outwards, and always with the tendency to an increasing individuality. From the one ocean of Life there finally tends to arise—Divinity.

Divinity is always acquired. It is not an endowment. It does not exist of itself. If we could be *made* good, if we could be *made* to turn around and take a righteous course, life might seem very much easier to us. But there is no escaping the law; no one can get us "off" from the effects of our wrongdoing; no one can confer knowledge on another. Each one has to see and know for himself. Each one has to gain Divinity for himself, and in his own way. We think of this as a *common* world. But it is not so. There are no two people who look at life from the same viewpoint, who have the same likes and dislikes, whom the same things affect in exactly the same way. No two people are alike either in life or after the death of the body. Each makes his own state; each makes his own limitations; each acquires his own Divinity. Divinity lies latent in each one of us; all powers lie latent in every one, and no being anywhere can be greater than we may become.

NOTE.—This article is collated from the writings of Robert Crosbie, as contained in *The Friendly Philosopher*.—Eds. THEOSOPHY.

What is Divinity but *all-inclusive knowledge?* True spirituality is not a hazy condition. It is not something that denies any portion of the universe, nor any kind of being. A hazy abstract condition would mean no men, no principles, no opposites; but Divine spirituality is the power to know and see whatever is wished to be known or seen; it is an intimate knowledge of the ultimate essence of everything in nature. Such knowledge would not mean seeing all things at once, nor being everywhere at the same time, but it is *the power to see and know in any direction*—the power to grasp whatever it wishes—the power to shut out whatever it wishes. Otherwise it would be no power at all; there would be no use in having power and wisdom, and such beings as the Masters could be afflicted with all the grief and misery in the world, unable to help where help is needed and possible.

All-inclusive knowledge lies before every living being, if he will but take the necessary steps. What prevents him are the false ideas he holds; for thought is the basis of all action, and wrong ideas in regard to life inevitably bring about wrong actions. We have thought we are all different, because we have different ideas, but, in essence, we are One. The One Life is in each of us. Each one of us stands in the same position, looking out; all the rest are seen. Starting from this point, we begin to find ourselves, to see ourselves, to feel ourselves, and, in feeling ourselves, feel all others.

* * * * *

This means that all beings below man, and all beings above man, as well as man himself, have gained whatever individual positions they may now be in by their own exertions. It means that no being is standing still; all are acting, all progressing in one direction or another, according to the lines they have followed and are following. It also means that all the beings below man will sometime reach our stage, and that every being above man has passed through stages similar to our own—which is evolution carried to its highest point, spiritual and mental, as well as physical.

The same power exists in all of us, yet where we stand on the ladder of being we see many below us and others greater than we above us. Humanity now is building the bridge of thought, the bridge of ideas that connects the lower with the higher. The whole

purpose of incarnation, of our descent into matter, was not only to gain further knowledge of matter, but to impel the lower kingdoms to come up to where we are. We stand as gods to the lower kingdoms. It is our impulsion that brings them weal or woe. It is our misconception of the aim of life that makes Nature so hard; that causes all the distresses and disasters which afflict us in cyclones, tornadoes, diseases, pestilences of every kind. All are our own doing; and why? Because there is a sublimation of mineral, vegetable and animal kingdoms in our bodies, which are lives in themselves. Every cell in our bodies has its birth, youth, manhood, decay and death, and its reincarnation. We are impelling each one of those lives according to whatever thought, will, or feeling we may have, whether for help or injury to others. These lives go out from us for good or evil, back into their kingdoms with good or evil. So by our lack of understanding of our own true natures, without a comprehension of universal brotherhood, we are imperfectly performing our duties on this plane and are imperfectly helping the evolution of the lower kingdoms. We shall realize our responsibility to them only as we see that every being is on his way upward; that all above man have been men at one time; that all below man will some time reach man's estate, when we have gone on further; that all forms, all beings, all individualizations are but aspects of the One Spirit.

Granted, then, that this one unchanging Spirit is in all—the cause of all evolutionary development, the cause of all incarnations —where, we may ask, do we carry the power to see and know from life to life? How is continuity of knowledge, gained by observation and experience, preserved? How is the individual maintained as such?

We should remember that we were self-conscious beings when this planet began; some even were self-conscious when this solar system began; for there is a difference in degree of development among human beings. If the planet or solar system began in a state of primordial substance, or nebulous matter, as Science calls it, then we must have had bodies of that state of substance. In that finest substance are all the possibilities of every grade of matter, and hence it is that within the true body of primordial matter all the changes of coarser and coarser substance have been brought

about; and within that body is all experience. Our birth is within that body. Everything that occurs to us is within that body—a body of a nature which does not change throughout the whole *Manvantara.* Each one has such a body of finest substance, of the inner nature, which is the real container for the individual. In it he lives and moves and has his being, and yet even the great glory and fineness of that body is not the man; it is merely the highest vesture of the Soul. The Real Man we are is the Man that was, that is, and that ever shall be, for whom the hour will never strike—Man, the thinker; Man, the perceiver—always thinking, continually acting.

* * * * *

Man has now reached a point where he begins to inquire what more there is for him to know. He has ceased to think exclusively of the material; he is sensing his own nature, and he says to those about him, What am I, whence came I, whither do I go?

If we have these ideas, we can perceive that there must have been in the past some amongst men who asked these very questions that we are now asking, and who took the steps that carried them to a higher point of experience and knowledge than we now occupy. It is these very beings, now above us, who form a stratum of consciousness, of knowledge and power, that we have not—men who have passed through the stages we are now in.

Back of all the religions that ever have been, there is the record, the tradition, of some great Personage. And we find an astonishing fact in studying the scriptures and teachings of other days—each of these great Teachers taught the same doctrines. There is no difference between the teachings of Jesus and the teachings of Buddha, although those teachings are recorded in different languages and an interval of six hundred years separated the two great Teachers. What is true of these two is likewise true of all the other many Saviors of different times and peoples—they all taught the same fundamental ideas.

This fact suggests that there is a body of Men, of perfected men, product of past civilizations and evolution, our Elder Brothers, in fact, who have acquired and are the Custodians of the knowledge and experience gained through aeons of time. Their knowledge is actually the very Science of Life, for it enters into every department

of existence, of nature. They know the natures and processes of the beings below man, and above man, as we know the processes of ordinary every-day experience. This knowledge they have preserved and recorded, and they have the memory of it, just as we have the memory of yesterday's experiences and events.

They have not extended their power to know. We have each of us the same power to know that is theirs. But they have extended the facilities of the instruments which they possess. They have improved what they have. They have better brains. They have better bodies. How did they acquire them? By fulfilling every duty which faced them, regardless of what came to themselves. They thought nothing of acquiring power and knowledge for themselves; they thought only of gaining power that they might expend it for the benefit of every living creature. In so doing they opened the doors to the full play of the power of the Spirit Within.

* * * * *

It is the *desire* to live that keeps us alive; the *desire* for sentient life that brings us back into incarnation. As we rise to higher planes of being, desire becomes less individual and more general—for the welfare of humanity and all creatures. From this we may be able to get some perception that Desire, from being general in the beginning of manifestation, became more and more individual as denser matter was evolved, until with us it reached the point of separated personal desire. The way back must lie through continual approach to that Unity from which all have come. The philosophy exists in order that Man may re-become a God—as he was and in reality Is.

* * * * *

Evolution is Spirit expressing itself, whether in this solar system, or in those which preceded it. Intelligence was behind the beginning of this planet in its nebulous condition, or fire mist; intelligence was behind the cooling and hardening processes through many, many ages. In all those states and in all those substances connected with this planet we also have existed as spiritual beings, nor are they absent from us now. At the end of every life, we go back through all those stages again to the highest one, and then descend again to the earthly stage, to reap the effects of causes set in motion

by us before in other bodies. For there is no transforming power in death; as a tree falls, so it must lie. It is during the life-time that we must recognize and awaken our true natures. Death opens no door to knowledge.

* * * * *

We come to physical existence incarnation after incarnation under the law inherent in our natures, to work with mortal ideas and passions and thoughts; but we who created them, we who sustain them, are immortal. If we were not immortal in our very natures, never by any chance could we *become* immortal. If we were less than Divinity, then we never could by any possibility understand Divinity. Those beings who have been men and who have gone beyond our degrees of illusion—like Jesus of Nazareth, Buddha, and many others—have attained to Their Divinity. They accept the woes of birth to which Their younger brothers are subject, to remind us of our own natures—the only natures over which we have permanent control—that we may become as One of Them, bound to Them as to all nature. *To live for others* is the foundation and basis of religion—of true spiritual knowledge.

A Time of Choice and Effort

We reach a point in each life, quickly, that marks the place we reached in another life; then comes the struggle to pass that barrier. It so often means a complete change of thought and action, and we should be prepared to take it if we desire to be the better able to help and teach others. Of course, you know this all, and no doubt might have tried harder and more persistently earlier, but the time comes when a choice and strong effort is necessary, and it may be that this is the time. At all events, you can make it so, and make away with much in yourself that you find of hindrance, and that prevents you from doing the best and most.

—Robert Crosbie

YOUTH-COMPANIONS ASK—

WHAT is it that makes us individually so different, since all have the same fundamental knowledge and power within them to draw from? How can we reconcile the fact of such differences with the idea that all individual "sparks" descending into matter are part of the One Life or the Absolute?

We need to take "refuge" from the immensity of the question propounded, in the realization that even if there were a *first* time for the differentation from the Absolute of individual sparks, it would be far beyond our comprehension. But so far as our knowledge goes, such differentiations have eternally progressed, and been withdrawn again into the Absolute. We may assume that all the individual sparks released into activity in this period have in previous cycles undergone various experiences *in some form* appropriate to their development, and that on reappearing in manifestation, they show forth these differing attributes and intelligence.

Why should we assume that "re-absorption into the Absolute" means the permanent loss of our self-gained knowledge, which is to say, of our very individuality? True, in such a state (if "state" is the word, in view of the discussion of "Absolute consciousness," *S.D.* I, 56), all thought of self must be obliterated for that time, but may it not be like the seed beneath the snow, which brings forth the blossom when conditions permit?

Here are two statements on the subject which may be puzzled over: in the *Theosophist* magazine (VII, 207), it is said that "the soul is merged in Nirvana in the universal soul as its ideation becomes identical with cosmic ideation; yet its individuality is preserved on account of its past karmic association. Furthermore, an individuality as defined in substances may be preserved when individuality and separateness in consciousness cease to exist." Then, in *Lucifer* (V, 344), H. P. Blavatsky writes: "The 'Spiritual Monad' is eternal because uncreate, but its 'individual persistence'—*in human form and bodies on this terrestrial chain or during the life-cycle,* lasts only 'one manvantara.' This does not prevent the same Spiritual Monad from starting at the end of Mahapralaya (the Grand Age of Rest)

into another *higher and more perfect* 'life-cycle' with the fruit of the accumulated experiences of all the personalities the 'individual' Ego *(manas)* had informed." (*The Secret Doctrine,* I, 266, also takes up this point.)

These quotations (and we might refer to one in *Lucifer,* IV, 260-1) are abstruse, admittedly, but we may fall back upon the excuse that the questioner has "asked for it"!

I often hear quoted from Plato the remark that the art of the philosopher is in learning how to die easily. Just what does this mean? It seems to imply a lack of determination and resolution in opposing adverse circumstances. Where is the virtue in this? Perhaps had not philosophers all down the ages died so easily, the world might have paid more heed to them.

And, by the same token, they might not have been so well worth taking heed of. But let us examine Plato's statement more closely. Very early in the dialogue "Phaedo," he has Socrates say that any man who has the spirit of philosophy will be willing to die, and then he proceeds to give the reasons for this. Plato is not saying that the philosopher should seek to martyr himself, but merely that if the philosopher is a "lover of truth" he will be glad to be rid of the encumbrance of his body, for it is that, and the sickness and desires and fears and loves it engenders, which dim his perception of, and slow his search for, truth.

This is Socrates' reasoning when he says, "All experience shows that if we would have pure knowledge of anything we must be quit of the body. . . . Then, I suppose, that we shall attain wisdom, not while we live, but after death. For then, and not till then, the soul will be in herself alone and without the body."

This line of reasoning may be good as far as it goes, but to the student of Theosophy it has an incompleteness. Death, it is true, releases the soul (after the "dream states" of Kama-loka and Devachan are over), into its own state of "faultless vision," also reached in deep sleep. But these are involuntary processes which bring about *retreats* to reality, rather than a waking vision, and are not a sufficient answer to the demands of future human evolution. Unless a man can *will* himself to "die," his moment of vision on the soul's

own plane is not the effect of his control and determination, and therefore could not render him a "philosopher." To will oneself to die should be understood as referring to the power of freeing the soul *within* the body. Is this not simply the detachment we hear so much of? Whether the body lives or dies is immaterial, once we have mastered it and can dissociate ourselves from its wants and yearnings and *direct* its impulses. Truly, then, for the man who can "die easily," his acquirement is a strength, for he has learned to govern himself while in a body.

It has also been said, "Live while you can, and die only when you must." When the "must" comes along, then is time enough to consider the Advantages of Death.

While it is some consolation to know that, potentially, we are all equal, still it is difficult to resign oneself to the fact that some people have a creative vision, and others lack this power. Is there any way to develop this faculty, or is it a fundamental attribute which one either has or does not have?

If we are looking through the Fundamentals for "consolation," —a not very "creative" approach, by the way—we should not forget the Third, for this proposition does more than console us for present lacks by pointing to our basic One-ness. It brings home to us that any lack we have can be supplied by effort and will—*must* be supplied, under the law of our own evolution. Consolation is the substitute watchword of religion; work and will are the theosophical originals.

As for "creative vision," to what manifestations are we to limit this term? Only to the artist, the musician, the great writer? Or do we include statesmen, and social workers? Might we not even include the humble farmer who grows and markets his crop with a kind thought to his fellows whom it will nourish? Isn't this creative? Is not any man who works with and for the brotherhood of all life, a creative man with the greatest of all vision? Again, to be able to see, encourage, and help on another's vision is a far too rare form of brotherhood, in these times, perhaps because it requires perceptiveness on a far higher level than much of our so-vaunted "original inspiration."

NOTES ON THE BHAGAVAD GITA

by SUBBA ROW

III

THIS *karana sarira* is what passes as the real ego, which subsists through incarnation after incarnation, adding in each incarnation something to its fund of experiences, and evolving a higher individuality as the resultant of the whole process of assimilation. . . . It must be clearly borne in mind that this *karana sarira* is primarily the result of the action of the light of the *Logos,* which is its life and energy, and which is further its source of consciousness on that plane of *Mulaprakriti* which we have called *Sutratma,* and which is its physical or material basis. * * *

When once that plane of consciousness is reached in the path of progress that includes the voluntary actions of man, it will be seen that those voluntary actions not only preserve the individuality of the *karana sarira,* but render it more and more definite, as birth after birth further progress is attained: they thus keep up the continued existence of the *jiva* as an individual monad. So in one sense the *karana sarira* is the result of karmic impulses. It is the child of Karma, as it were. It leaves with it, and will disappear if the influence of Karma can be annihilated. The astral body on the other hand is, to a great extent, the result of the physical existence of man, as far as that existence is concerned with his physical wants, associations and cravings. We may therefore suppose that the persistence of the astral body after death will, under ordinary circumstances, be more or less proportionate to the strength of these emotions and animal passions.

Now let us enquire what, constituted as man is, are the rules to which he is generally subject, and the goal towards which all evolution is progressing. It is only after this has been determined, that we shall be in a position to see whether any special rules can be prescribed for his guidance, that are likely to render his evolutionary progress more rapid than it would otherwise be.

NOTE.—These extracts from Subba Row's lectures on the *Gita* are taken from articles published in *The Theosophist,* March and April, 1887.—Eds. THEOSOPHY.

What happens in the case of ordinary men after death is this. First, the *karana sarira* and the astral body separate themselves from the physical body: when that takes place, the physical body loses its life and energy. Yesterday I tried to explain the connection between the three bodies and the energy of life acting within them, by comparing the action of this life to the action of a sunbeam falling successively on three material objects. It will be seen from this comparison, that the light reflected on to the astral body, or rather into the astral body, is the light that radiates from the *karana sarira.* From the astral body it is again reflected onto the *sthula sarira,* constitutes its life and energy, and develops that sense of ego that we experience in the physical body. Now it is plain that, if the *karana sarira* is removed, the astral body ceases to receive any reflection. The *karana sarira* can exist independently of the astral body, but the astral body cannot survive the separation of the *karana sarira.* Similarly the physical body can go on living so long as it is connected with the astral body and the *karana sarira;* but, when these two are removed, the physical body will perish. * * *

What has been stated is all that ordinarily takes place at the death of a man, but there are certain kinds of karma which may present exceptions to the general law. Suppose, for instance, a man has devoted all his life to the evocation of elementals. In such a case either the elementals take possession of the man and make a medium of him, or, if they do not do that completely, they take possession of his astral body and absorb it at the time of death. In the latter case, the astral body, associated as it is with an independent elemental being, will subsist for a considerable length of time. But though elemental worship may lead to mediumship—to irresponsible mediumship in the majority of cases—and may confuse a man's intellect, and make him morally worse than he was before, these elementals will not be able to destroy the *karana sarira.* Still it is by no means a desirable thing, that we should place ourselves under the control of elementals.

There is another kind of worship, however, which a man may follow, and which may lead to far more serious results. What may happen to the astral body, may also happen to the *karana sarira.* The *karana sarira* bears the same relation to the *Devas* in *Swargam*

that the astral body does to the elementals on the astral plane. In this *Devaloka* there are beings, or entities, some vicious and some good, and, if a man who wishes to evoke these powers were to fix his attention upon them, he might in course of time attract these powers to himself, and it is quite possible that when the force generated by the concentration of his attention upon these beings attains a certain amount of strength, the *karana sarira* may be absorbed into one of these *Devas,* just as the astral body may be absorbed into an elemental. This is a far more serious result than any that can happen to man in the case of elemental worship, for the simple reason that he has no more prospect of reaching the *Logos.*

The whole of his individuality is absorbed into one of these beings, and it will subsist as long as that being exists, and no longer. When cosmic *pralaya* comes it will be dissolved, as all these beings will be dissolved. For him there is no immortality. He may indeed have life for millions of years, but what are millions of years to immortality? You will recollect that it is said in Mr. Sinnett's book, that there is such a thing as immortality in evil. The statement, as it stands, is no doubt an exaggeration. What Mr. Sinnett meant to say was, that, when those who follow the left-hand path evoke certain powers which are wicked in their nature, they may transfer their own individualities to those powers, and subsist in them until the time of cosmic *pralaya.* These would then become formidable powers in the cosmos, and would interfere to a considerable extent in the affairs of mankind, and even prove far more troublesome, so far as humanity is concerned, than the genuine powers themselves on account of the association of a human individuality with one of these powers. It was for this reason that all great religions have inculcated the great truth, that man should not, for the sake of gain or profit, or for the acquisition of any object, however tempting for the time being, worship any such powers, but should wholly devote his attention and worship to the one true *Logos* accepted by every true and great religion in the world, as that alone can lead a man safely along the true moral path, and enable him to rise higher and higher, until he lives in it as an immortal being, as the manifested *Iswara* of the cosmos, and as the source, if necessary, of spiritual enlightenment to generations to come. * * *

As time goes on, man's intelligence on the spiritual, astral and physical planes will become more and more perfect, as the *Upadhis* are perfected, until a certain point is reached when he will be enabled to make the final attempt to perceive and recognize his *Logos,* unless he chooses to wilfully shut his eyes, and prefers perdition to immortality. It is towards this end that nature is working. . . . All the initiations that man ever invented were invented for the purpose of giving men a clear idea of the *Logos,* to point out the goal, and to lay down rules by which it is possible to facilitate the approach to the end towards which nature is constantly working.

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It will be noticed that Krishna speaks here [Chapter IV: "O Arjuna, I and thou have passed through many births," etc.] as if his *Logos* had already associated itself with several personalities, or human individualities, in former *yugas;* and he says that he remembers all that took place in connection with those incarnations. Of course, since there could be no *karmabandham* as far as he was concerned, his *Logos,* when it associated itself with a human soul, would not lose its own independence of action, as a soul confined by the bonds of matter. And because his intellect and wisdom were in no way clouded by this association with a human soul, he says he can recollect all his previous incarnations, while Arjuna, not yet having fully received the light of the *Logos,* is not in a position to understand all that took place in connection with his former births. He says that it is his object to look after the welfare of humanity, and that whenever a special incarnation is necessary, he unites himself with the soul of a particular individual; and that he appears in various forms for the purpose of establishing *dharma,* and of rectifying matters on the plane of human life, if *adharma* gets the ascendancy. From the words he uses there is reason to suppose that the number of his own incarnations has been very great, more so than our books are willing to admit. * * *

The mysteries of these incarnations lie deep in the inner sanctuaries of the ancient arcane science, and can only be understood by unveiling certain hidden truths. * * * It may be that this *Logos,* which has taken upon itself the care of humanity, has incarnated not merely in connection with the two individuals whose history we

see narrated in the Ramayana and the Mahabharata, but also perhaps in connection with various individuals who have appeared in different parts of the world and at different times as great reformers and saviours of mankind.

Again, these *janmams* might not only include all the special incarnations which this *Logos* has undergone, but might also perhaps include all the incarnations of that individual, who in the course of his spiritual progress finally joined himself, or united his soul with the *Logos,* which has been figuring as the guardian angel, so to speak, of the best and the highest interests of humanity on this planet.

In this connection there is a great truth that I ought to bring to your notice. Whenever any particular individual reaches the highest state of spiritual culture, develops in himself all the virtues that alone entitle him to an union with the *Logos,* and finally, unites his soul with the *Logos,* there is, as it were, a sort of reaction emanating from that *Logos* for the good of humanity. If I am permitted to use a simile, I may compare it to what may happen in the case of the sun when a comet falls upon it. If a comet falls upon the sun, there is necessarily an accession of heat and light. So, in the case of a human being who has developed an unselfish love for humanity in himself. . . . Every Mahatma who joins his soul with the *Logos* is thus a source of immense power for the good of humanity in after generations. It is said that the Mahatmas, living as they are apart from the world, are utterly useless so far as humanity is concerned when they are still living, and are still more so when they have reached Nirvana. This is an absurd proposition that has been put forward by certain writers who did not comprehend the true nature of Nirvana. The truth is as I have said; every purified soul joined with the *Logos* is capable of stimulating the energy of the *Logos* in a particular direction. I do not mean to say that in the case of every Mahatma there is necessarily any tendency to *incarnate* for the purpose of teaching *dharma* to mankind—in special cases this may happen—, but in all cases there is an influence of the highest spiritual efficacy coming down from the *Logos* for the good of humanity, whether as an invisible essence, or in the shape of another human incarnation, as in the case of Krishna, or

rather the *Logos* with reference to which we have been speaking of Krishna. . . .

In this connection I must frankly tell you, that beyond the mystery I have indicated there is yet another mystery in connection with Krishna and all the incarnations mentioned in this book, and that mystery goes to the very root of all occult science. Rather than attempt to give an imperfect explanation, I think it much better to lose sight of this part of the subject, and proceed to explain the teachings of this book, as if Krishna is not speaking from the stand-point of any particular *Logos,* but from that of the *Logos* in the abstract. So far as the general tenor of this book is concerned, it would suit any other *Logos* as well as that of Krishna, but there are a few scattered passages that, when explained, will be found to possess a special significance with reference to this mystery which they do not possess now. An attempt will be made in *The Secret Doctrine* to indicate the nature of this mystery as far as possible, but it must not be imagined that the veil will be completely drawn, and that the whole mystery will be revealed. Only hints will be given by the help of which you will have to examine and understand the subject. . . . In general, Christ or Buddha might have used the same words as those of Krishna; and what I have said about this mystery only refers to some particular passages that seem to touch upon the nature of Krishna's divine individuality. He himself seems to think there is a mystery, as you may see from the 9th verse. [Chapter IV: "O Arjuna, he who understands truly my divine birth and action, abandoning his body, reaches me, and does not come to earth again."]

Before the First Earthly King

The Ruler was a spiritual Being whom all men knew to be such, for his power, glory, benevolence, and wisdom were evident. He lived an immense number of years, and taught men not only Yoga but also arts and sciences. The ideas implanted then, having been set in motion by one who knew all the laws, remain as *inherent ideas* to this day. They are preserved by the uneducated masses, who, having no scholastic theories to divert their minds, keep up what is left of the succession of ideas. —W.Q.J.

KERNELS OF WISDOM

"A bad workman quarrels with his tools."
—Spanish

PROVERBS and maxims are the Western counterparts of that which, in the Orient, goes by the name of *mantram.* The difference between the two is that mantrams perhaps possess greater power, by virtue of the fact that they are expressed in a language more scientific and better adapted to philosophy than Western tongues, and also because they were formulated by Sages who knew the value and potency of words. The magical property of *sound* is a lost art to the world today. The power of words, in their various combinations, is an unknown science to modern materialism. Nevertheless, that words, phrases and formulas *do* possess enormous power cannot be denied. Individuals and even masses of people have been known to alter their courses by the mysterious force of a word. The secret of this power, say the ancients, is locked up in sound, in the fact that certain words, and even letters, by reason of the vibrations they produce, are in intimate correlation with occult forces on higher planes. But the greatest power behind any phrase comes from the idea it contains—no matter in what language expressed.

The bad workman quarrels with his tools, not because his tools are poor, but because he himself is off-balance inside, and has become quarrelsome by nature. It is seldom the case that shoddy workmanship is due to inadequate equipment or difficult working conditions. It results, for the most part, from the fact that the workman himself is shoddy and indifferent in his attitude. Have we not observed that complaints usually come from individuals who are accustomed to complaining, who have acquired the habit through the years of whining and remonstrating on every slight occasion? The constant complainer needs no particular tragedy about which to be upset. He creates his own tragedies out of the illusionary imaginings of lower mind. Why is it that so few individuals have the courage to look within themselves for the source of their complaints? Why is it that so few are willing to admit that perhaps the real demon of discontent is some secret ambition or personal desire rooted in their

own hearts, and that the cause of their unhappiness, and even their lack of skill, is an unbalanced attitude of mind? Perhaps because it is easier to blame something outside. Perhaps because it is the custom nowadays to cast the onus of responsibility upon externals —upon tools, circumstances, people—anywhere except where it belongs—that is, upon ourselves. Suppose conditions are bad and tools inadequate—does constant complaining help the situation?

The human mind possesses a moral polarity that gives to each individual a calm, cheerful and forgiving disposition, or the opposite. The positively inclined mind does not quarrel with conditions nor blame other things and people for its own disabilities. It assumes full responsibility for all its imperfections, and busies itself with ways and means of correcting them. Higher Manas looks not for faults, but for the redeeming features in any situation. The tendency to expect the worst of men and events becomes a mania which, if sustained, runs toward madness and insanity. How often do we hear it said: "Oh, I am sure this experience will be terrible." "If we ever get through this, we'll never be the same." "There is no use trying, for it is sure to turn out bad." In his own mind, the discontent is always taken advantage of by others—other people do not understand him, he is not appreciated for the work he does, he is not consulted about matters as he should be, he "feels awful" physically, the weather is terrible, people are inconsiderate, the food nowadays is inferior, restaurant service couldn't be worse, the "good old days" are gone forever. How is it possible to face life with courage and understanding with an attitude of mind like this, wherein the whole bearing of one's nature is downward? What effect does our gloom have upon the lives of those around us? How can there be happiness, even in the best of surroundings, if both the mind and heart of those who experience them are full of despair? There is much in life that is beautiful if one only looks for it. "The power of any and all circumstances," says Wm. Q. Judge, "is a fixed, unvarying quality. . . . We are the variants." What one gets out of any circumstance depends entirely upon himself. Each sees in life just what he is looking for, and nothing else.

If one takes the word of the quarrelsome, the present age is the worst the world has ever known. Yet, a study of other periods will reveal the fact that fault-finders then were as busy as they are

now. There was never a time when it was not thought by some that the world would never survive the awful things that were then happening. Today, it is the atom bomb or the hydrogen bomb. Yesterday, it was the bomber plane or the submarine. Tomorrow, it will be something else. In each age, the demon of fear finds new tragedies about which to worry and complain. Was not *Lucifer* himself, the compassionate giver of light, dragged down from his pure and lofty estate, and transformed into a mythical and unreal Satan? It is conceivable that even *fire*, if there was ever a time when it was first discovered, might have been denounced as being too dangerous and ominous for human use. "See what awful destruction can be wrought by this terrible substance called fire! The world will never be safe again. All evil-minded men must be destroyed before they burn our homes and our cities." Everyone knows it is not fire itself that is bad or destructive, but the wicked natures of the men who use it. Atomic energy is neither good nor bad, constructive or destructive, divine or satanic. In each and every case, the qualifying element is *man.* The only destructive agent in the universe is the demoniacal disposition of the human mind, just as the only constructive force is the same mind turned in the direction of brotherhood and love.

Man's greatest enemy on earth is the seemingly innocent disposition of his own lower mind to quarrel and find fault. In the incipient stages, contention and complaint seem harmless enough, and their potentialities are therefore unsuspected. But in their ramifications and correlations with people and events, they are not so harmless. The least of their havoc is that they destroy sympathy and respect, and rupture the bonds of love between man and man. In their atomical nature, they are the creator of wars and cataclysms.

The only place the demon can be fought is within one's self, each in his own way. To blame other people, to quarrel with events or conditions, to accuse foreign nations of destroying the peace of the world, is to succumb to the wiles of the very demon we seek to capture and destroy. In all ages, men have attempted to place their enemies outside themselves, have battled with external shadows, slain their fellow men, conquered nations—and to what avail? The only lawful warfare in this world is that depicted in the epic of *The Bhagavad Gita* where Arjuna battles the forces of his own lower

nature, and where Krishna instructs his disciple in philosophy and right ethics, so that he may be fit to fight and conquer.

Men quarrel not only with tools but also with their fellow men. When discussion passes from the realm of friendly conference into heated debate, nothing of value can be achieved. When kindliness gives way to ill-feeling and abuse, all discussion may well cease until such time that natures can be calmed. One who complains and argues at home has no assurance that he will not carry the same disposition into outer and even higher relationships. How can one who argues on small matters be equal-minded in the greater ones? How can one who disputes with a brother or a co-disciple restrain himself from the same habit when in the presence of his Master? One of the first rules of discipleship is that expressed by Krishna in the ninth chapter of the *Gita,* where He says to Arjuna: "Unto thee who findeth no fault, I will now make known this most mysterious knowledge." Fault-finding implies a disregard of Law. It severs the magnetic threads of love and respect between teacher and pupil and clogs the channels through which intuition from one's own Higher Self may flow.

The most inspiring characters in history have been those who met their destinies without complaint, whose moral polarity enabled them to see opportunity where others saw only obstruction. The life of Abraham Lincoln is an example of the higher attitude toward events. Lincoln never quarrelled with conditions, though by all worldly standards there was ample occasion for it. He did not complain that good books were difficult to obtain, nor that light from oil lamps made reading impossible. If necessary, Lincoln read by light from the fireplace, whenever he had a book to read, and valued his schooling the more for its hardships. The Light that shone from his own illumined soul more than compensated for the darkness arising from events.

In a universe of Law, there is never an excuse for complaints, no matter how difficult the conditions, nor how poor one's tools may be. This does not mean that people are perfect nor that circumstances are always what they should be, but simply that complaining itself is out of the true. Quarrels never solve problems. They only accentuate differences between people, besides being injurious to the souls of those who quarrel. With mind disposed toward brotherhood,

the demons of complaint could find no port of harbor. All depends upon the position assumed—whether one allows himself to be governed by fear and irresponsibility, or determines to live in the realms of Higher Manas. A new and beautiful world of mind awaits discovery by strong and uncomplaining souls. The golden age is *now* for those who know the secret of mental polarization—who polarize their minds to reflect the good, the beautiful and the true, who seek for points of agreement with their brothers instead of always looking for differences.

FROM A "FRIENDLY" LETTER

I deeply sense the drag all these things are upon you, and fully appreciate how they affect you outwardly. Also I see that the inner man knows that while the way is not clear, the outcome must be right if all is done that is right, and possible to do.

It is sometimes good to look at things apart from feelings, persons, or benefits. In this way I look at the heavy task you took upon yourself in so many directions, and have to confess an admiration for the unflinching carrying out of the self-imposed task, *in faith and trust*—this, in the very face of a nature trained in another way, and prone to certain kinds of anxiety. That you have been, and are, able to do this, speaks volumes for the growth of another nature from within, which casts aside all avoidable temporal considerations for a greater end in view. Further, these minor considerations have less and less effect upon you. All this to me speaks well, and should to you be cause for encouragement. W.Q.J. wrote, "Cast aside all doubts and hold on grimly." This you have done, for that which caused you to undertake it all, was Theosophy. "The opportunities and trials that you will meet will come in the daily events of life, and your success or failure will be in accordance with the way these are met."

—ROBERT CROSBIE

COMMUNICATIONS

Where Does Feeling Belong?

[The following contribution takes a different form from recent Communications (but see "Free Will—or Free Choice?" in March), since an attempt is made to follow an Ariadne's thread through the theosophical literature. The "conclusions" to be derived from such an undertaking are necessarily provisional, but each clarification—each new synthesis following the laws of analogy and correspondence—has value for the individual, and may encourage other students to trace out some "threads" for themselves. —Eds. Theosophy.]

MIND is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling." This definition from *The Secret Doctrine* (I, 38) contains a clear statement and a direct implication—both of equal importance. From the phrase "states of Consciousness," one must necessarily infer the presence of a unit of Consciousness, of whose varying activities, Thought, Will and Feeling are "states." This unit may be named *Manas* or the incarnated self.

Confining our present interest to the aspect of Feeling, we propose to seek for an equivalent expression in terms of man's principles; that is, does Feeling as one of the mental states, have its corresponding place in the category of principles? The meaning here given to Mind is based upon the condition of man as presently incarnated.

To perform this set task adequately yet briefly, a process of tracing seems to be required, so that the goal reached may be recognized as the inevitable and natural result of a chain of related links. In preparation, let us divide man's principles into two groups, the Higher Trinity and lower quaternary. They represent, respectively, the intellectual and the physical streams of evolution. In the pre-Incarnation condition, each of these possesses—or is possessed by—one vital factor held in common: the Monad, the energizing agent in Nature.

Beginning here, let us retrace our steps back to Man, from the viewpoint of Feeling—and therefore of consciousness.

"The 'Monad' is the combination of the last two 'principles' in man" (*S.D.* I, 178)—that is, of Atma and Buddhi. Buddhi "*is* feeling, the accumulated experiences—all our experience is in feeling." (*Answers to Questions,* by Robert Crosbie, p. 6.) The factor of feeling, whether it represent the results of many lives, or the raw material yet to be impressed, must be potential in the source that energizes the Higher as well as the Lower aspects of Nature and Man. This potency becomes manifest when Consciousness emerges in its varied vehicles. As an example of one of the early stages, note *Glossary,* under "Kamadeva": "Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE." To illustrate the pre-existent aspect of Feeling as distinct from that of the acquired condition, see *Voice of the Silence,* page 75. "Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF. . . ."

Manas, the principle of individual consciousness in the Higher Triad, partakes of the nature of its two higher constituents, for Manas has been called "the active aspect of Buddhi," or "a specialization of Buddhi" (THEOSOPHY XVI, 255). Thus, one may expect to find in the Higher Mind, in a state of self-awareness, aspects of those deep exalted feelings derived from both the Monad and the Universal Mind. Altruism, brotherhood, sacrifice, would name some of the primary spiritual impulses of the Divine Nature.

Turning our attention now to the lower kingdoms, the developing aspect of the physical stream of evolution, we find that Feeling is the generally acknowledged element of their expression, appearing particularly as sensation and instinct. The form or structural aspect of the kingdoms is represented by the lower triad of the seven principles: physical body, astral body, life force. Kama, here distinguished from its universal counterpart, is particularly associated with the unifying Consciousness of the animal vertebrates. The constant interplay between organ-sensation and nerve-sensation on the one hand, and consciousness-instinct on the other provides a clue to the functioning of Kama. For example, the need for food arising in the stomach "lives" ("Psychic and Noëtic Action," by H.P.B.,

THEOSOPHY III, 386) becomes in consciousness the feeling of hunger; at once the instruments of action move into play to satisfy this need. Thus, displaying an automatic registration of the various body demands, and also an instantaneous response to them in immediate action, Kama appears both as a co-ordinating reflector and directive agency. Furthermore, to the observer, this animal consciousness exhibits the "perfect" picture of complete self-absorption; truly, nothing exists for It, but the needs and desires of the physical and astral bodies. Without seeking to ascribe human characteristics to Kama in the animal form, the generalizations suggested should prove helpful when observing the influence exerted by Kama upon Manas.

When the time arrives for the merging of the Trinity and the Quaternary, seven-principled man is formed. With Manas incarnated in the human animal form, two opposing streams of Feeling are brought into juxtaposition—by means of That which becomes their joining link, the incarnated Ego. These feelings, representing attitudes and attributes of polar antitheses in Consciousness, focus their power and suggestion upon the incarnated being; they become his dual motive-force.

The Kamic characteristics—complete absorption in body desires, and exclusive attention to its own form—when grafted on to the sense of self, give a twist and a bent to the attitudes and expectations of the incarnated ego. From the first—complete absorption in body—there is induced in human consciousness a suggested dependence upon pleasurable body sensations, while the second causes to arise the *feeling* of separateness, which in turn is buttressed by the deluding perception of distinct physical forms—thus producing or culminating in an ever-avid selfishness.

In this union, when Kama becomes, through psychological osmosis, one with the incarnated Manas, the power of an elemental force pours its hypnotic suggestion upon a vulnerable subject—helpless and tractable, except for the unmeasurable strength resident in hidden, almost buried memories. Like a visitor to a foreign land, suddenly stricken with amnesia, is the condition of the incarnated being, when Kama reaches its maturity.

However, to reach to this full expression of Kamic influence requires time and experience in physical forms. Actually, in the

early morning of his cycle of incarnations, the Soul feels closer to his divine heritage than to the flesh and blood he inhabits. For, as stated in *Secret Doctrine* I, 210, "the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself. . . . DEVOTION arose out of that feeling, and became the first and foremost motor in his nature. . . ." Associating with the Great Teachers of mankind, the young "plastic" souls were impressed with tendencies, feelings and demonstrations which were to be called, by scholars in later aeons, "innate ideas." Love of justice, devotion to idealism, sense of kinship with all of Life—these divine seeds were and are destined to germinate and bloom at the proper season.

To summarize briefly the present condition of the incarnated being, the following from an article by H.P.B. (THEOSOPHY XXXI, 154) is suggested: "the Mind . . . (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these." Here, then, is the description of one of man's principles, which corresponds almost exactly with that aspect of the *Secret Doctrine* definition of Mind, presently under discussion. Human soul is one with the Incarnated Manas; the qualities of the dual nature are expressed in terms of Feeling—high and low. These "natures" are successively or alternately sustained by the human soul; just as feelings represent the Ego's presently retained attributes and qualities. Whether considered as "natures" or feelings, these *states of consciousness* depend for their life upon the incarnated Manas, and exist only so long as their creator and sustainer so decides.

A NOTE ON KAMA MANAS

While the Higher Manas or the Ego is directly related to *Vijnana* —which is the perfect knowledge of all forms of knowledge, whether relating to object or subject in the nidanic concatenation of causes and effects; the lower, the Kama Manas, is but one of the *Indriya* or organs (roots) of sense. Very little can be said of the dual Manas here, as the doctrine that treats of it, is correctly stated only in esoteric works. —*The Theosophical Glossary*

ON THE LOOKOUT

News for the Hard of Hearing

Were humane discoveries given the prominence they deserve, every newspaper reader would by this time have known for over a year of the work of Dr. Victor L. Browd. As it is, the article describing his extremely valuable and practical experiments is securely tucked away from all but professionals—in the May, 1949, issue of the *Archives of Otolaryngology.* "Hearing Re-education Without the Use of Hearing Aids" is another milestone in the recognition of the natural laws of health.

According to Dr. Browd, it is a common procedure, in fitting a patient with a hearing aid, to supplement it with auditory training for the express purpose of bolstering the instrument's performance. In other words, when a hearing aid is worn, improvement in hearing over and above that derived from the amplification of the instrument is obtained by hearing re-education. However, not all hard of hearing persons are able to wear, and therefore to benefit by, a hearing aid—either because of the degree or the pattern of their loss of hearing or due to their calling or temperament. Dr. Browd thinks there are good reasons to believe that such are the majority of persons experiencing difficulty in hearing. Up to now, the people in this group have received no help whatever.

The Leading Question

Dr. Browd asked a logical question:

> What, then, is to prevent a patient with a 30 to 35 decibel average loss from also acquiring hearing if given the same re-education without a hearing aid? Patients with a 25 and those with a 20 decibel average loss have even greater possibilities. What is to prevent these from being carried to higher levels, and with greater ease, than any patient fitted with a hearing aid? In other words, the proposal to give reeducation of hearing without a hearing aid involves no more than the following: that the same hearing reeducation program regularly employed with benefit in cases in which a patient has first been brought up to a certain level by a

hearing aid be given without a hearing aid in cases in which the patient is already at such a level.

The answer to this question is given in Dr. Browd's article:

> The patients referred to in this report are the first 50 of a large number of consecutive, unselected persons applying for the relief of a troublesome and noticeable auditory impairment of more than several years' standing. . . . Barring those with a meager knowledge of English (these were not accepted), the 50 patients whose treatment is reported appear to represent sufficiently well the next 50 patients who will consult an otologist, an outpatient department and a hearing aid company for a long-standing and troublesome disorder of hearing.

"A Third of a Million Tones"

The results were remarkable. We hasten to add that this laudatory statement is our own and not Dr. Browd's. Of the original group of fifty patients, forty-six were treated without a hearing aid. The overwhelming majority of thirty-seven, that is four out of five, showed upon completion of the treatment no disability or only an occasional evidence of it. Only nine, or one out of five, continued to have either disabling or a noticeable degree of impairment. Perhaps even more interesting than these results, was the method of treatment and its implications:

> A normal hearing ear can distinguish 1,500 different pitches and 325 degrees of loudness—a third of a million tones in all. The usefulness of such an ear lies more in this ability to detect small differences in the sound patterns it hears than in its ability to hear faint or distant sounds; for it is the individuality of the sounds heard by the normal ear that furnishes it reliable information with little effort, and constitutes the stimulus which maintains its low hearing threshold. In an impaired ear many tones by which sounds could be identified are missing, and much of the difficulty which such an ear experiences arises not from an inability to hear sounds but from the fact that too many sounds appear to be alike. Not only will "mare" sound like "bear," "hub" like "cup," "teeth" like "feet," but a bell may sound like a cough, a voice like someone rapping on a door, a whistle like china.
>
> In the hard of hearing state one observes, then, an appreciable amount of hearing power which is of little or no use to the patient because with it he is unable to appreciate the difference between many sounds or he mistakes one sound for another. As a result,

there is an increasing tendency to disregard such sounds, a raised threshold of response to them and for all practical purposes a loss of this much hearing power.

Reversing the Negative

This process, as described by Dr. Browd, can be reversed by re-education—that is, by enlisting the mind of the patient to properly interpret the sounds which he can hear. Dr. Browd's method of treatment was both simple and ingenious. He discarded lip reading and relied primarily on *living speech,* not records. One can well imagine the patience and sympathetic understanding required with each case.

> Seated face to face with the patient at a distance at which a conversational tone of voice can just be comfortably heard by him, the speaker delivers simple statements concerning a single topic at conversational loudness and prevents visual recognition of them by holding a 5 by 8 inch (12.5 by 20 cm.) card at an angle of 45 degrees in front of his mouth. The patient is asked to repeat whatever he hears, and if correct he is so informed. If not, the card is removed and the sentence repeated. This is continued for several minutes. The patient and relative seldom fail to express surprise at what they consider a good performance; for the distance is usually two, three or even five times that which was believed to be the limit for his hearing of conversation. This serves to illustrate how little of his hearing power the hard of hearing person utilizes.
>
> When possible, this procedure is repeated the following day, and daily thereafter, and additional improvement is noted each time. The reason for this improvement is that having been given the opportunity to interpret and identify them, the patient discovers that many of the vague, incomplete or unfamiliar speech patterns received become adequate and take on full meaning. . . .

Sound, The Therapeutic Agent

In summarizing his general conclusions, Dr. Browd emphasizes that sound is the sole means of therapy:

> Sound is the only therapeutic agent employed, sound in a number of forms, at various levels of loudness or distances and in various situations. The principal vehicle used is speech (conversation, sentences, words, syllables), delivered directly from mouth to ear. As an alternate, artificially produced speech (recordings, sound track, etc.) appears to have little to offer when

> normally delivered speech is available, it was eventually discarded. Its sound patterns bear the same relation to purely air-borne speech that a patois or provincial speech bears to an official language—something to be learned and then unlearned before speech as ordinarily received can be understood. However, no source or form of sound, complex or pure, is omitted if judged useful for a patient. The approach is the same for all patients, but individual variations are the rule.

It is hard to do full justice to Dr. Browd within the limits of a brief and necessarily non-technical review. Those who are sufficiently interested to read his own work, will be led to ask further questions. If the mind can be used to improve defective hearing, why may not the same process apply to other senses and powers? Also, why stop with defects? How about normal hearing, normal vision, normal memory—could these not be also improved and extended? The reports of early travellers in America tell of the far vision of the Indian and of some frontiersmen, vision which needed no help from binoculars. Audubon is reputed to have possessed such vision. Was it perhaps acquired through his intense desire to see the minute markings of the wild birds which he wanted to paint alive and not dead? Who knows the full extent and potentiality of the mind and its influence upon its physical instrument?

Mass and Energy

"At the risk of being laughed at by the whole world of physicists," wrote H. P. Blavatsky, "the Occultists maintain that all the 'Forces' of the Scientists have their origin in the *Vital Principle,* the One Life collectively of our Solar System" (*S.D.* I, 591). And, in another connection, she stated that electricity is matter: "Electricity is 'immaterial' in the sense that its molecules are not subject to perception and experiment; yet it may be—and Occultism says it is—atomic; therefore, it is matter" (*S.D.* I, 111 fn). This direct relationship of Force or Energy to Matter has passed through many interpretations in the studies of modern physicists. One of the fundamental discoveries of the new physics is that nuclear changes which result in an actual loss of mass are possible:

> As first enunciated by Einstein, any loss of mass is represented by a corresponding release of energy, the "rate of exchange" being such that a very small mass is represented by a very large energy.

> Thus the disappearance of one ounce of any kind of matter—as distinct from its chemical combination to form some new compound—leads to a release of energy equivalent to the supply of a million horse-power for nearly 40 days. (London *Times*, Jan. 27.)

In the experiments that have been made in nuclear disintegration it became known that the making of a helium nucleus out of protons and neutrons would result in the largest percentage loss of mass:

> It may be said, then, that the manufacture of helium, whose atomic mass is roughly four units, from hydrogen, whose atomic mass is significantly more than one unit, would result in an enormous release of energy. In fact, the manufacture in this way of an ounce of helium would represent a release of energy equivalent to a million horse-power for seven hours. *(Ibid.)*

The Transmutation of Hydrogen

In 1886, the eminent chemist, Sir William Crookes (Mr. Crookes, he was then), gave the presidential address to the Chemistry Section of the British Association for the Advancement of Science. His subject was "The Genesis of the Elements," and *The Secret Doctrine* (I, 583) quotes him as saying:

> With hydrogen of atomic weight = 1, there is little room for other elements, save, perhaps, for hypothetical helium . . . we cannot, indeed, venture to assert positively that our so-called elements have been evolved from one primordial matter; but we may contend that the balance of evidence, I think, fairly weighs in favour of this speculation.

Long ago, then, the theoretical foundation was laid for the problem now being discussed, namely, how to secure the conditions which will permit hydrogen to combine to form helium. The simplification of the task is indicated by the scientific correspondent of the *Times*—

> by using heavy hydrogen, the atoms of which have each a mass of two units . . . and a positive charge of one unit, so that two heavy hydrogen nuclei contain the component parts of one helium nucleus. It is easier to incite two particles to combine than the four which we have if we start with ordinary hydrogen. It remains to ensure that the concentration of heavy hydrogen is sufficient, that the necessary temperature it attained, and that the transmutation—or combination—is effected before the hydrogen can be

> dispersed by the explosion necessary to attain the required temperature.

This transmutation presupposes the use of heavy hydrogen, which, like ordinary hydrogen, is normally a gas, in the form of a solid or liquid with some other element. We are reminded that, from the occult standpoint, hydrogen is a gas only on our terrestrial plane:

> Hydrogen is *not* Water, though it generates it; Hydrogen is not fire, though it manifests or creates it; nor is it Air, though air may be regarded as a product of the union of Water and Fire—since Hydrogen is found in the aqueous element of the atmosphere. It is three in one (*S.D.* II, 105-6).

The Hydrogen Bomb

Dr. Hans Thirring, Austrian physicist, from a study of the public data on atomic energy, has declared that if a combination of hydrogen and lithium were detonated, it would theoretically release some 29 million kilowatt hours of energy per lb. of material, as compared with 11,300,000 for the same quantity of Uranium-235 and 2,200,000 for a heavy hydrogen bomb. Dr. Thirring pointed out to the Vienna correspondent of the London *Times* (Jan. 20) that the potentialities of the hydrogen bomb are purely military. This is confirmed by the scientific correspondent of the same newspaper, who remarked:

> There seems, however, little doubt that within a few decades, if not a few years, it will be possible for any Power with modern industrial resources to destroy the world as we know it. (Jan 27.)

Atomic Energy

It seems to be clear from the available reports that the nucleur reaction which releases the energy of the LiH bomb (*i.e.* the formation of two alpha particles from a lithium nucleus and a proton) is a process which can be started only at a very high temperature of several million degrees, and that any super-bomb would have to be fitted with a core consisting of an ordinary atom bomb to act as a sort of detonator. But it is equally clear that physicists have as yet no idea that the atom really "belongs wholly to the domain of metaphysics," as H. P. Blavatsky pointed out. "It is an *entified abstraction* —at any rate for physical Science," she added, "and has naught to do with physics, strictly speaking, as it can never be brought to the test of retort or balance" (*S.D.* I, 513).

A great deal has happened since Lord Rutherford split the atom in 1921 by the bombardment of certain elements with alpha rays (positively charged helium atoms of high velocity), and the nuclei of the atoms gave off hydrogen nuclei and then changed into elements one ordinal number lower in the periodic system. It is still doubtful, however, if modern science is any nearer to a comprehension of the true nature of the real atom. One recalls the remark of the late Sir Arthur Eddington: "Lord Rutherford is usually credited with having *discovered* the nucleus in the atom: I think he *put it there!*"

What is an Atom?

On this subject scientists are still in the realm of theories. Physicists have reduced their knowledge of the atom to mathematical formulae; but, mostly, the atom continues to be viewed as a nucleus with a positive electrical charge, round which revolve negative electrons, like planets round a star. For the record, it may be well to quote here what an atom really is in the view of an occultist:

> An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then at once transformed into one of its seven principles *viz.,* its astral body; the seventh of these is the atom (*Trans.* Blavatsky Lodge).

Man the Atom

And *if,* as a principle of physical nature, hydrogen enters largely into all organic compounds, and, in the categories of the human principles, is equated with *kama-rupa* (as, indeed, may be seen in present discussions on the hydrogen bomb!), so we may remember that "man is also an atom, possessing attraction and repulsion, and is the Microcosm of the Macrocosm." For the present, he does not see beyond the veil of matter or illusion, and hence is persuaded that he can act destructively without much thought of the Law of Retribution. But, one day, he will be brought to understand what the occultist realizes now in his more enlightened moments, namely, that—

> the cause or causes having been produced, the effects follow according to Karmic law. To take an instance: we all regard ourselves as Units, although essentially we are one indivisible Unit, drops in the ocean of Being, not to be distinguished from other drops. Having then produced this cause, the whole discord of life follows immediately as an effect; in reality it is the endeavour of nature to restore harmony and maintain equilibrium. It is this sense of separateness which is the root of all evil (*Trans.* Blavatsky Lodge, p. 30).

Early Man and Art

An eminent British archaeologist and geologist, Sir W. Boyd Dawkins (1837-1929), remarked in his book *Cave-hunting,* published in 1874 (with reference to engravings by Paleolithic "savages"), that "The most clever sculptor of modern times would probably not succeed very much better, if his graver were a splinter of flint, and stone and bone were the materials to be engraved." H. P. Blavatsky quoted this with approval in *The Secret Doctrine* (II, 716 fn.), in the course of establishing her argument that early man was not at all the barbarian pictured by the majority of scientists. And, on page 720 of the same volume, she reproduced from one of Sir Archibald Geikie's works the print of an engraving of a reindeer made on an antler by Paleolithic man, adding that it showed "the true artistic *raccourci,* and correct lights and shadows without any *plane* model before the artist, who copied direct from nature, thus exhibiting a knowledge of anatomy and proportion." A further proof, in the same sphere of art, that the evolution of races proceeds in a series of rises and falls, is now afforded by the evidence contained in two recently published works—*Lascaux, a Commentary,* by A. H. Brodrick, and *The Lascaux Cave Paintings,* a translation by Professor Hawkes, Oxford University, of a French work written by M. Windels and Mdlle. Laming.

The Discoveries in the Lascaux Caves

The Lascaux caves were found accidentally in 1940 by some French youths who went down a hole to rescue their dog, and, in the event, stumbled upon what has since been called "the Sistine Chapel of Prehistory." The following is a brief account of what

one visitor saw in the caves in 1948. In the main hall, an electric light was switched on:

> We were revealed standing in the centre of a great hall, about a hundred feet in length, an oval hall with an oval roof about thirty feet broad and about twenty feet high. All round on the light grey walls, standing out clearly in the soft electric light, were the paintings, a series of wonderful frescoes—great black plunging bulls, strings of horses, charging bison, deer—red, black, yellow—the figures varying in size from two feet to as much as seventeen feet long. [Book illustrations] are two-dimensional reproductions of individual paintings; they do not give the impression of the great hall curving round, the size of it, the idea of space and majesty, and the composition of the great animal friezes. (Mr. Glyn Daniel in *The Listener,* London: Dec. 1, 1949.)

Schematic Drawings

The full extent of Lascaux has not yet been properly ascertained. But some further caves and passages have brought to light more paintings and engravings:

> Some of these paintings are even finer than the paintings in the main hall. There is a group of red cows, for example, on the roof of the left-hand passage. Against the pale ceiling their fine delicate silhouettes are clearly portrayed. It is a most lovely group. In the so-called crypt is one of the most unusual and remarkable pieces of painting at Lascaux. . . . There is first a bison, a wounded, dying bison. . . . In front of the bison is a man—a curious schematically drawn bird-headed man, or perhaps it is a man wearing a bird mask. Beside the man is a little bird on a pole, and behind him, further to the left of that frieze, is a finely painted woolly rhinoceros. All these figures are brightly painted in black outline.

The Purpose of Cave-art

It would be too much to expect that commentators on these deeply interesting discoveries should refrain from the common interpretation of the paintings and engravings as being a kind of sympathetic hunting magic—"you portrayed the animals whose capture was important to you, and you showed them being pierced by arrows, as you yourself hoped to do." More fancifully, one drags into the scene a priest-artist, performing imaginative rituals. All this is in the direct line of descent from the scholarship which could only see the phallic veils thrown over the deepest symbology

by the hand of exoteric worship. The possibility that, in this cave-art, we may be witnessing the relics of a lost culture, never seems to enter the heads of these modern critics. We may well ask what the cave explorer of some future age is going to say (assuming no greater enlightenment than exists generally today) when perhaps he comes across some long-hidden specimens of (say) Cubist expressionism, and proceeds to equate them with his imaginary picture of the civilization of their creators!

THE REALITY OF PALEOLITHIC MAN

The importance of the Lascaux discoveries cannot be questioned. Mr. Glyn Daniel truly emphasizes that it is not just another painted cave that has been found:

> It is a collection of prehistoric masterpieces. From the point of view of prehistoric art the discovery of Lascaux should be compared with the discovery, from the point of view of modern art, of a whole houseful of Rembrandts or Titians or Goyas. Lascaux is one of the finest of prehistoric caves; I should say the finest in France, and in Western Europe as a whole, to be compared only with the great cave of Altamira in north-east Spain.

But we may well ask, is the significance of these expressions of cave-art ever to be discerned if we continue to read them in the flickering light of an outmoded anthropology? Who is this type of man, associated with Aurignacian Culture and represented as indulging in wishful painting of a ritual order? Is he the Paleolithic man of Lord Avebury's *Prehistoric Man,* who is shown as living in caves which he shared with hyenas and lions? Or is he not rather the Cro-Magnon type of cave-men described by S. Laing in his *Modern Science and Modern Thought* as "that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind." Quoting this appraisal, H. P. Blavatsky solved the riddle for us by saying:

> A race which MM. de Quatrefages and Hamy regard as a brand of the *same stock* whence the *Canary Island Guanches* sprung—offshoots of the Atlanteans in short. . . .
>
> The relic of artistic merit here *re-appearing* in the Chipped Stone Age men, is traceable to their *Atlantean ancestry.* (*S.D.* II, 678 fn. and 716 fn.)

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